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# Guide Book

to the  
Mission

San  
Carlos



AT Monterey AND Carmel

By L. S. and M. E. Slevin



# GUIDE BOOK

TO THE

## *Mission of San Carlos*

AT

*Carmel and Monterey  
California*

WITH A CONCISE ACCOUNT OF THE MISSION  
SYSTEM FROM THE BEGINNING AND A BRIEF  
CHRONOLOGICAL TABLE GIVING DATES OF  
PRINCIPAL EVENTS.

*By L. S. and M. E. Slevin  
Carmel, California*

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*San Carlos Mission at Carmel*

# Preface

In presenting this booklet to the public, we have endeavored to answer the many questions which have been repeatedly asked us in the past ten years and we trust it will be a help in giving an understanding of the various matters pertaining to the Mission of San Carlos.

To those desirous of a further knowledge of the Missions we recommend the works of Fr. Z. Engelhardt, O. F. M., the noted Mission historian.

L. S. and M. E. Slevin

## Chronological Table

### Giving Dates of Principal Events

- Dec. 16, 1602—Sebastian Viscaino lands at Monterey.
- Feb. 5, 1697—Jesuits in Spain are granted power to work among the Indians of the Californias.
- Oct. 10, 1697—Father Salvatierra sails from Mexico for Lower California for the purpose of founding Missions.
- Nov. 24, 1713—Fr.\* Junipero (pronounced hoo-nēp'ero) Serra born.
- Aug. 28, 1749—Fr. Serra leaves Spain for the College of San Fernando in Mexico.
- June 25, 1767—King Carlos III of Spain expels the Jesuits from his domains and transfers the Missions to the Franciscan Order.
- July 14, 1767—Fr. Serra sets out for Lower California.
- Apr. 8, 1770—Decree issued granting the Dominicans permission to enter the field. Lower California Missions left in their hands and Franciscans proceed to Upper California.
- Apr. 16, 1770—Fr. Serra leaves San Diego with cargo of stores for a new Mission.
- June 3, 1770—Fr. Serra founds the Mission of San Carlos at Monterey.
- Dec. — 1771—Mission of San Carlos is moved from Monterey to Carmel, leaving the church there as the parish church.
- Aug. 28, 1784—Death of Fr. Serra and appointment of Fr. Palou as President.
- Feb. — 1785—Appointment of Fr. Lasuen as President.
- Sep. 14, 1786—La Prouse visits San Carlos.

\* "Fr." is the abbreviation, used herein, for Fray or Friar, the title given to members of the Mendicant Orders. Secular priests and priests belonging to Orders other than the Mendicant, will be designated by the title "Father" or "Rev."

- Dec. 2, 1792 and 1794—Vancouver visits San Carlos.
- July 7, 1793—First stone of the present Carmel Church laid.
- Sep. — 1797—Present Church completed and dedicated.  
1821—Mexico secedes from Spain.
- Aug. 17, 1833—Decree of Secularization which results in disbandment of the Mission system.
- Jan. 3, 1836—Dana visits San Carlos.
- July 10, 1846—Upper California taken by the United States and the Stars and Stripes raised on the Custom House at Monterey.  
1852—Tiled roof of Carmel Church falls in.  
1868—Father Angelo D. Casanova appointed pastor of San Carlos.
- July 3, 1882—Formal locating of the graves of Fr. Serra and companions.
- Aug. 28, 1884—Carmel Church restored and re-dedicated.  
1893—Father Casanova dies and Father R. M. Mestres is appointed pastor of San Carlos.
- Oct. 14, 1902—Hague Tribunal decides that Mexico shall pay interest due the Church.



# The Beginning

THE first religious to set foot on California soil were the Franciscan friars who sailed with Hernando Cortes, on his expedition of 1533.

The founding of Missions, however, was begun by the Jesuits of Spain, who in 1697, were desirous of working among the Indians of the Californias. They obtained permission from his Majesty to accept donations from those charitably inclined and with generous contributions, they in time acquired a considerable sum, which later became known as the "Pious Fund".

On February 5, 1697, under the Provincial Rev. Juan de Palacios, the Jesuits were granted power to found Missions on the peninsula of Lower California providing the country was taken possession of in the name of the King and that the Government would not be called on to provide funds.

Father Salvatierra sailed from Mexico for Lower California on October 10, 1697, landing at Concepcion Bay, October 15, where Mass was celebrated. This part of the country appearing unsuitable, they left for San Dionisio Bay a little further south where the soil seemed more productive. Arriving there October 19, a suitable place for a Mission was selected and possession taken in the name of Spain. It was named Loreto and thus was founded the first Mission in the Californias. With this beginning, the work of converting the Indians to the faith was continued and other Missions were gradually founded throughout the peninsula until they numbered about twenty, under the Jesuit regime.

King Carlos III of Spain expelled the Jesuits from his domains on June 25, 1767, they being accused, unjustly, of using the Missions to accumulate wealth for selfish motives, and numerous other crimes.

After the expulsion of the Jesuits from Mexico, the Government decided to turn over the Missions to the Franciscan College of San Fernando

in the City of Mexico. The appointment of a head to govern the Missions necessitated the selection of a man endowed with great executive ability as well as deep spirituality; such a one was found in the person of Fr. Junipero Serra.

Fr. Serra was born at Petra on the Island of Majorca off the coast of Spain, on November 24, 1713. His mental ability in theology and philosophy was so great that he received the degree of Doctor of Theology before his ordination to the priesthood. Wishing to devote his life to missionary labors, he obtained permission to work among the Indians on the western coast of North America, leaving Spain August 28, 1749, and arriving at the College of San Fernando, January 1, 1750.

On July 14, 1767, Fr. Serra set out for Lower California accompanied by several other Padres to accomplish the work to which he was assigned. After many hardships and delays the party arrived at Loreto on Good Friday, April 1, 1768.

The Franciscans were not vested with temporal power as the Jesuits had been, which resulted in greatly hampering the work in hand as it was found that the savages were better reached through material rather than spiritual means. Finding that the christianizing of the Indians under this system was proving fruitless, the Inspector General, Don Jose de Galvez, promptly restored the temporal power to the Missionaries.

In 1768, the Dominicans, in their apostolic zeal, petitioned the King to allow them some of the California Missions, claiming that the expanse of territory was too vast to be controlled by one Order. After much controversy, his Majesty issued a decree under date of April 8, 1770, granting Fr. Juan Pedro de Iriarte of the Dominican Order, permission to enter the field. The arrangement of a division of the territory was left to the Superiors of the two Orders, same being amicably arranged as follows: The Dominicans were to take charge of the Missions already established on the peninsula of Lower California, while the Franciscans were to continue their work in Upper California, that is from the Mission San Diego northward, whereupon, after the formal transference of the Lower California Missions to the Dominicans, the Franciscans withdrew from that portion of the territory.

## Founding of the San Carlos Mission

FR. Junipero Serra set sail from San Diego in the ship "San Antonio" on April 16, 1770, with a cargo of stores for a new Mission. On the following day, Governor Portolá with Fr. Crespi, soldiers and others set out by land. Both expeditions, in due time, arrived at Monterey, and on June 3, 1770, assembled under a widespreading oak where Mass was said. The religious ceremonies being completed, Portolá took formal possession in the name of Carlos III, and the Spanish flag was hoisted and saluted. Thus was formally founded, the Presidio and Mission of San Carlos Borromeo, the second Mission of Upper California. Some rude huts, enclosed by a palisade, were constructed at once and these constituted the Presidio and Mission.

The following is Fr. Serra's own account of the above proceeding as written to Fr. Palou:

"On the 31st of May, 1770, by favor of God, after rather a painful voyage of a month and a half, the packet "San Antonio," commanded by Don Juan Perez, arrived and anchored in this beautiful port of Monterey, which is unadulterated in any degree from what it was when visited by the expedition of Don Sebastian Viscaino in 1602. It gave me great consolation to find that the land expedition had arrived eight days before us, and that Fr. Crespi and all others were in good health. On the 3rd of June, being the holy day of Pentecost, the whole of the officers of sea and land, and all of the people assembled on a bank at the foot of an oak, where we caused an altar to be erected, and the bells rung; we then chanted the 'Veni Creator', blessed the water, erected and blessed a grand cross, hoisted the royal standard, and chanted the first Mass that was ever performed in this place; we afterward sang the Salve to Our Lady before an image of the illustrious Virgin, which occupied the altar; and at the same time preached a sermon, concluding the whole with a Te Deum. After this the officers took possession of the country

in the name of the King, our Lord, whom God preserve. We then all dined together in a shady place on the beach; the whole ceremony being accompanied by many volleys and salutes by the troops and vessels”.

Fr. Serra soon decided that the site of the Mission at Monterey was not situated to best reach the Indians and also the proximity of the Presidio was not favorable. Thereupon the zealous Serra, forgetful of his bodily infirmities, plodded over the hills on foot seeking a new location. He finally selected the site near the bank of the Carmel River, about five miles distant, where the Mission Church is now located. Here there was a good supply of water for the irrigation of crops which was not found in sufficient quantity at Monterey. He then left soldiers and Indians to cut timber and make other preliminary preparations while he journeyed on, founding other Missions. As these preparations required several months, the formal transference did not take place till December, 1771.

A rectangular stockade of about 130x200 feet was formed with heavy posts, inside of which were the simple buildings that served as the church and dwellings. The buildings were plastered and roofed with mud which was soon found to be inadequate to withstand the rains, whereupon a new church was constructed of lumber hewn from the pine and cypress trees which grew nearby in abundance. Tules were utilized for the roofing of the building. This building, however, was of a temporary nature as it was the intention to erect a church of stone as soon as practicable.

## Death of Fr. Junipero Serra

AFTER visiting all the Missions in his domain, Junipero Serra returned to San Carlos in January 1784. Being sorely burdened with infirmities and realizing that he was soon to meet his Creator he prayed that he might die at his beloved Mission of San Carlos, which prayer was granted. In August of 1784, he sent farewell letters to all his comrades, calling the Padres from the nearer Missions to bid them a last good-by. Fr. Paloú, however, was the only one with him at the end and it will be best to quote his own words in regard to the last moments of this zealous priest. Fr. Paloú writes:

"He prepared himself for death by making a general confession as he had already done several times. Finding that the complaint in his chest was getting worse, and that he had some fever, on the 27th of the month he went on foot to the church. He there received the last sacred rites on his knees, to the edification of the people, and in their presence received the Holy Viaticum, as ordained in the Roman Seraphic Ritual. When the ceremony commenced, the Father was on his knees, chanting with his sonorous voice, and to our astonishment, the 'Tantum Ergo'. In the same posture he gave thanks to our Lord; after which he returned to his room. At night he asked for the holy oils and repeated with us the Penitential Psalms and the Litanies. The remainder of the same night he passed giving thanks to God, sometimes on his knees, and sometimes sitting on the floor. He did not take to his bed, but was always dressed in his habit and cloak. At the break of day he asked me to give him the Plenary Indulgence, which he received kneeling. On the morning of the 28th he was visited by the captain of the barque, Don Jose Canizares, and chaplain. He received them sitting, expressing gratitude for their visit. He embraced the chaplain, giving thanks to God that, after traveling so much, they had arrived at last to throw a little earth on his remains.

A few minutes after making this remark he said that he felt some fear, and asked me to read aloud the recommendations for the soul, which I did. He then responded as if in good health, and exclaimed with delight; 'Thank God! I am now without fear, and have nothing to dread. I feel better; let us go out.' He then arose, and afterwards sat down at the table and took a little broth. He then wished to rest, taking nothing off but his cloak. He laid tranquilly for a time, and then rested in the Lord. Without making any further sign he delivered his spirit unto the Creator, on the feast of Saint Augustine, Doctor of the Church. When the bells began to toll, the little town was in a state of commotion; the Indians cried, lamenting the death of their good Father, as likewise all the people, whether on shore or on board the ship. All asked for a remnant of the habit he had worn. They even went as far as to cut within the church pieces from the habit in which Fr. Junipero died. Before death, he ordered (without letting any of those present know of it) the carpenter of the presidio to make his coffin. We promised, if the multitude would hold their peace, to devote a tunic of the deceased Father to scapulars for their benefit. Notwithstanding this, those who guarded the body in the church appropriated locks of his hair for keepsakes. This they were induced to do because of their regard for the departed. His funeral was attended by every one, whether on shore or aboard the ship, each one doing what he could in honor of the deceased Father. The captain of the barque utilized his artillery in conferring upon the deceased all the honors of a General, and the Royal Presidio of Monterey responded to the salute. The same marks of respect were repeated on the 4th day of September, with vigil and high mass at which the same people attended. Upon this occasion another clergyman, officiated, namely, Rev. Fr. Antonio Paterna, minister of the Mission of San Luis Obispo, who could not arrive in time for the funeral. And that everything said may appear of record, I sign this in said Mission, on the 5th day of September, 1784.

Fr. Francisco Palou."

He was buried as he wished in the sanctuary of San Carlos church by the side of Fr. Crespi, his colleague, who had gone to his reward January 1, 1783. After Fr. Serra's death, Fr. Palou acted as President of the Missions until February, 1785, when Fr. Lasuen was chosen for the office.

# Early Visits of Note to San Carlos Mission

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## La Perouse's Visit

THE first voyager having no connection with the Missions to visit San Carlos was Count Jean François Galaup de La Perouse, the eminent French navigator who landed at Monterey in the frigates "La Boussole" and "L'Astrolabe" on September 14, 1786. His reception at the Mission may best be told in his own words:

"The Padres of San Carlos Mission, two leagues from Monterey, soon came to the Presidio; as kind to us as the officers of fort and frigates they insisted on our going to dine with them, and promised to acquaint us in detail with the management of their Mission, the Indian manner of living, their arts and customs, in fact all that might interest travelers. We accepted with eagerness \*\*\* M. Fages wished to accompany us \*\*\* after having crossed a little plain covered with herds of cattle \*\*\* we ascended the hills and heard the sound of bells announcing our coming. We were received like lords of a parish visiting their estates for the first time. The President of the Missions, clad in cope, his holy water sprinkler in hand, received us at the door of the church illuminated as on the grandest festivals; led us to the foot of the altar; and chanted a Te Deum for the happy issue of our voyage. Before entering the church we had crossed a plaza where Indians of both sexes were ranged in line; their faces showed no surprise and left room for doubt if we should be the subject of their conversation for the rest of the day."

La Perouse had sailed from Brest, August 1, 1785, having been sent on a scientific and exploring expedition by the French Government. France had become awakened at the renown acquired by England in her maritime discoveries and wished to do her share in enlarging our acquaintance with the surface of the globe and its inhabitants.



## Captain George Vancouver's Visit

Captain George Vancouver, the noted English navigator, sailed into the bay of Monterey on December 2, 1792. Shortly after his arrival he visited the Mission of San Carlos accompanied by several of the Mexican officials. Here they met with a most cordial welcome, amid the ringing of bells, by Fr. Lasuen. A feast was prepared for them, after which an exhibition was given by the Indians, showing their method of stalking deer. At the time of Vancouver's visit, there were about one thousand Indians at the Mission. On leaving he presented an organ to Fr. Lasuen. A drawing made by a member of the party, on a second visit in 1794, is reproduced herein. The picture is described as follows:

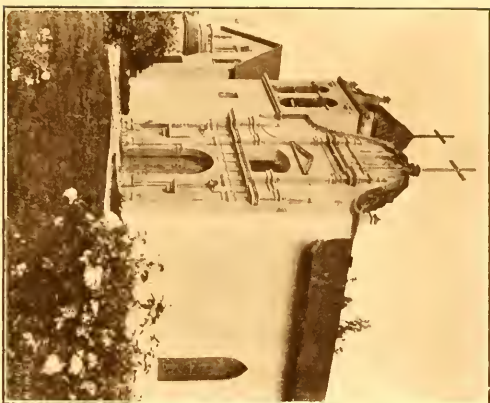
"The old church, partly thatched and partly tiled, stands on the left of the picture \*\*\*. Three bells hang on a frame raised on a stone foundation; a lofty cross, bearing a close resemblance to a modern telegraph pole rears its head near the centre of the plaza, and just beyond almost in contact with \*\*\* are the rising stone walls of a new one. Beyond, on an eminence may be seen a corral for cattle, while at the right are the conical huts of the neophytes. This church, still to be seen on the banks of the Carmelo, was completed in 1797."

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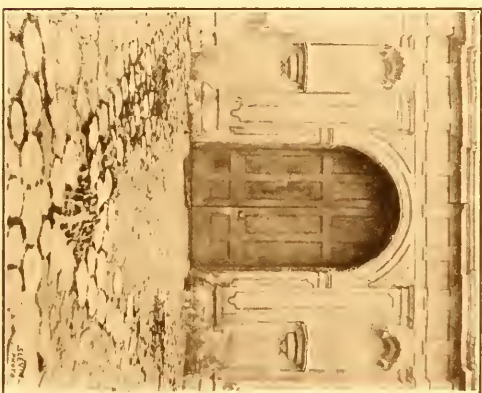
## R. H. Dana's Visit

Another noted visitor to the Mission of San Carlos was Richard Henry Dana, Jr., who, in the ship "Alert", arrived at Monterey on December 29, 1835. This vessel was one of several which were sent out by Boston firms to barter with the Missions for hides, tallow, etc. Sunday, January 3, 1836 being liberty day for the sailors, Dana, with other members of the crew, went ashore where they procured horses and rode out to the Mission at Carmel. They were most hospitably received and given a dinner consisting of beef, eggs, frijoles, tortillas and some "middling" wine for which the padre in charge would accept no remuneration. After their repast, they were shown all the features of interest, which were graciously explained to them.





*San Carlos Parish Church  
(Formerly Mission)  
At Monterey*



*Doorway and Whalebone Pavement  
At Monterey*

## The Secularization

THE possessions of the Missions increasing and the great success of the Padres aroused the jealousy of the secular and military authorities.

As early as 1787, Inspector Sola claimed that the Indians were ready for secularization and from that time until the decree of August 17, 1833, which brought the final crash, there were many agitations to bring forth the "Secularization of the Missions." The Mission churches became parish churches and the Padres, parish priests. The Indians were to be given a small portion of land and were supposed to become self-supporting.

As it was impossible to civilize a nation of savages in the short space of fifty or sixty years, the impracticability of this scheme soon resulted in the disintegration of the whole mission system.

When it became known that the United States intended taking California, there was a great flurry. The Mission property, including churches, was all sold by the Mexican officials for a song, or given away.

Without the guiding hands of the Padres, the Indians found themselves helpless and wandered aimlessly about, until now some of the tribes are practically extinct, while others are struggling for existence on reservations set aside by the United States Government.

After the United States had taken possession, the courts, in order that justice should be rendered, returned the buildings and a very small portion of the lands to the Church.

The church building at Carmel, afterwards having been left to its fate, was in ruins by 1840, and in 1852 the tiled roof fell in.

After going through many vicissitudes, owing to political changes and other causes, the Pious Fund was finally confiscated by the Mexican Government. In later times, parties interested in obtaining justice, agitated measures to compel Mexico to turn over the proportion of the money due the

Church in Upper California. On October 14, 1902, the Hague Tribunal decided that Mexico should pay annually to the Catholic Church in Upper California, the sum of \$43,050.99, Mexican, this being the amount of interest accruing from the fund, and this money is used in the cause of religion, as was the intention of the original donors.

# The Indians

IN his original state, the California Indian is said to have belonged to a race of a low order. His food consisted of wild game of every description and even rats. Acorns were the principal vegetable diet.

Before the coming of the Padres, he was very skillful in making baskets, mortars, pipes, etc., and under the Padres, he learned various trades, becoming remarkably competent in many lines. He was taught rules of cleanliness and also to clothe himself.

The country around San Carlos Mission was inhabited by the tribes known as the Achastliens and Ecclemachs. It was not uncommon for them to reach the age of one hundred years and some were supposed to have lived to be one hundred and forty. When Fr. Serra died, 1014 Indians had been baptized at San Carlos and from 1786 to 1792, the Indian population numbered about 1000. The extinction of these two tribes seems to be complete.

The last Indian at Carmel was a Yaqui who was brought here from the South by the Padres in early days. In the early part of this year he was taken away and is provided for by the county of Monterey. He is supposed to be considerably over one hundred years of age and it is interesting to note that up to a short time ago, he enjoyed walking to Monterey and back, rubbing the soles of his feet with hot stones for quite a while, previous to his starting.

## Sketch of San Carlos' Life

THE Mission of San Carlos or Carmel Mission, as it is commonly called, on account of its being located at Carmel, was named after San Carlos Borromeo (Saint Charles Borromeo). Charles Borromeo was born at Arona, Italy, in October, 1538, and was the son of Count Gilbert Borromeo. At an early age he entered the religious life and later became Archbishop of Milan. San Carlos died on November 4, 1584, which anniversary is celebrated each year at the church at Carmel and is known as San Carlos Day, or the feast of San Carlos.

On account of his piety and religious zeal, he was deemed worthy of canonization, this ceremony being completed in 1610.

## Locating the Grave of Fr. Junipero Serra

AN event of great importance took place on July 3, 1882. This was the formal locating of the graves of Junipero Serra and the other Padres who were buried in the church of San Carlos at Carmel.

In January of 1882, preliminary work had been begun by Father Casanova, for the purpose of discovering the graves of the priests and Governors. Workmen were instructed to dig first, at the exact place which the old records give as the location of the grave of Junipero Serra: "In the sanctuary on the Gospel side, fronting the altar of Our Lady of Seven Dolors". At the depth of about three feet of the accumulation of earth overgrown with weeds, one of the men struck some redwood boards, under which were found large slabs which had the appearance of covering a grave, and this proved to be the case.

Widespread notice of the intended ceremonies was given in the newspapers and at the appointed time several hundred people assembled at the ruins of San Carlos church.

Father Casanova read in Spanish and then in English, the records of the burials, as follows:

"Rev. F. Juan Crespi, born in Spain; died January 1, A. D. 1782, 61 years old; buried near the main altar, gospel side."

"Rev. F. Junipero Serra, D. D., President of all the Missions; born in Mallorca, Spain; died on the 28th of August, A. D. 1784, at the age of 71 years; buried in the sanctuary; fronting the altar of Our Lady of Seven Dolors, on the gospel side."

"Rev. F. Julian Lopez, born in Spain; died here on the 15th of July, A. D. 1797, aged 35 years; buried in the sanctuary, on the gospel side, in the tomb near the wall on the left."

“Rev. F. Francisco Lasuen, vic. for second President of the Missions, born in Spain; died here, and is buried in the sanctuary, on the gospel side in a stone tomb near the main altar, June 28, 1803.”

The stone slabs had been removed beforehand and a man then lifted the cover of each coffin, which were of unplanned redwood and in a good state of preservation. The remains were then viewed by the people. The skeletons were in a fair state, the ribs were in their natural position and the skulls unbroken. Some parts of the vestments were in excellent condition, a few pieces of them being taken and preserved by Father Casanova.

The tombs containing the coffins are of stone and about eight feet deep. The tomb of the Fr. Serra was filled with earth to prevent any molestation, after which the stone slabs were replaced.

The bodies of Frs. Serra and Crespi had been originally buried in the temporary church and in accordance with the custom, the remains were transferred to the new (or present) one, when it was completed.



*Vancouver's Sketch of 1794 at Carmel*



*Interior of San Carlos Mission at Carmel*



# Description of San Carlos Church

## At Monterey

PRESIDIOS were established for the protection of the Missions at San Diego, Santa Barbara, Monterey and San Francisco, and it was the intention for each to have its chapel and resident priest.

The present church succeeded the original chapel. It does not seem to be clear as to when this church was built, but in 1855, Gov. Pacheco donated funds for its enlargement. The original building was extended in the rear and an addition built on each side, making the form of a cross.

The church is built of stone which was quarried in the vicinity. It faces the bay of Monterey, on the north, which is about half a mile distant.

The facade is elaborately decorated with carvings and has a niche on each side of the door. These niches were intended to hold statues but none were ever placed in them. Near the top is a carving representing Our Lady of Guadalupe.

On the left corner of the building is the bell tower, having arched openings for the bells. The pyramidal tiled top is modern, having been added in 1893. The pavement in front of the church is made of sections of the backbone of the whale (Monterey in the early days having been a whaling station). They are set in the ground in rows and the appearance is unique.

In each of the side wings is an arched doorway of Moorish-Gothic architecture. They are very elaborate, consisting of conventionalized scrollwork, and probably reproductions, of a similar one in Spain.

The interior is completely modernized, but there are many of the relics still to be seen. In the sanctuary are several chairs probably brought from the Philippines. They are made of teak and ebony with marble seats

and marble discs set in the backs. There are several old candlesticks of silver, beautifully engraved, also some of brass. The old vestments used in Mission days are still preserved, but no longer used except on very rare occasions.

In the sacristy is an iron safe in which were kept the sacred vessels. It is about three feet wide and four feet high, wrapped with iron bands and studded with many knobs.

There is also a reliquary carved out of wood, gaudily painted and distinctively Indian. It contains several relics of the saints, including some pieces of the bones from the catacombs of Rome. On the back is a list of the contents in Fr. Serra's handwriting. The record books, written by Fr. Serra and the other Padres, contain records of all baptisms, marriages, etc., and are carefully preserved. A few old paintings are also to be seen. These relics were brought from San Carlos Mission at Carmel when it was vacated.

The oak under which Mass was celebrated when Viscaino visited Monterey in 1602 and by Fr. Serra in 1770, is said to have been the one which grew in the southeast corner of the present Presidio. A cross was erected under this tree on the centenary, June 3, 1870. This cross has recently been replaced by a granite monument. The tree died a few years ago and the trunk was taken to the rear of the church and set up with an appropriate tablet at its base.

In the Presidio may also be seen a statue of Fr. Serra stepping from a boat, with Bible in hand.

## Description of San Carlos Church At Carmel

FROM Ocean Avenue, the main thoroughfare of Carmel, San Carlos Street wends its way in a southerly direction, through the trees, for about half a mile, where the edge of the pine forest is reached. At this point, peering over the crest of the hill, is seen the moss-covered dome of the Mission. A few steps further and the whole building bursts into view. In accordance with the custom of the Franciscans, a most favorable site was selected. The Mission, facing due east, is situated on a slight eminence overlooking the Carmel Valley, through which winds the Carmel River on its way to the beautiful blue waters of the bay not far distant.

This sacred old structure was built by the Indians, under the direction of the Padres. Large blocks of the chalk rock, which is plentiful in this region, were utilized in constructing the church. Four years was the time required to bring the work to completion. The walls are about four feet thick at the bottom and are so built as to make a graceful curve toward the top on the inside. There are three buttresses on each side. These held the curved arches which supported the low tiled roof. This roof, having fallen in, was replaced at the time of the restoration, by the present shingle roof, the available funds not being sufficient to cover the cost of replacing the tiled roof. The old roof tiles were nearly all broken, but a few remaining ones cover the roof of a barn in the Mission orchard nearby, while others are probably resting on some of the old adobes in Monterey.

The building is quite large. The interior dimensions are as follows: Length, from entrance to rear wall, 165 feet; width, at base of walls, 29 feet; height, from floor to ceiling, 40 feet.

Originally, large red square tiles covered the floor. Nearly all the tiles having been destroyed by exposure to the elements, the floor was left for the most part of bare earth. In 1907 a concrete floor was made, spaced off to represent the original tiles. Some of the old tiles were used to pave the sanctuary (behind the altar rail), where they may now be seen.

The only exterior wall in its original state is the one on the north side, the others having required a coat of plaster to preserve them. This northern wall is of a rich cream color, with patches of bright green moss; the whole aspect denoting age. The wall is strengthened by six buttresses, two of them reinforced with massive bases. Everywhere may be seen disfiguring names scratched on the walls by the stupid vandal, who evidently has not heard the old saying, "Fools' names, like their faces," etc.

The front entrance is large and beautifully carved, and above it is a star-shaped window. This window is slightly out of plumb, but this, instead of detracting, lends interest, and is evidence of having been made with primitive implements. Set in the facade, immediately above the window, is a small marble slab, reading: "Founded 1770—Restored 1884."

On each corner of the front is a tower, the one on the southern corner, surmounted by a dome, held several bells. The northern tower is small and probably contained one or two bells. In the large tower are two arched openings in the front and one in the side, where the bells hung. In the southern opening is a modern bell, which is rung when services are held. The original bells, which were all cracked, were melted and recast into new ones, which now hang in the tower of the Monterey church.

The moss-covered dome is egg-shaped and is surmounted by an iron-work cross, said to be the original. The cornices, turrets, and other carved stonework are considerably eaten away by the weather. At the rear of the tower is a stone stairway leading to the belfry. In 1907 it was repaired, being overgrown with weeds and rapidly falling to decay. Arriving at the top, we find ourselves in the belfry under the dome. Looking up into it may be seen the crude cross-beams and far up near the top a lone thong of rawhide hangs, which was used for tying the beams together. The only reason it has not been taken by the obnoxious relic thief is on

account of its inaccessibility. In the wall, by the stairway, is a niche which held a carving of wood, representing the Blessed Virgin. It was carved in a very crude manner, and, no doubt, by Indian hands. In 1893 the image was removed and taken to the church at Monterey, as the exposure to the weather was gradually destroying it. There still remains in the top of the niche a piece of wood carved in a simple design.

Immediately on the left, as we enter the church, is the baptistry—a small room with elaborately arched ceiling and carved columns. A handsomely decorated stone baptismal font stands in the center. This font is modern, the original one having been “carted off” many years ago.

Next on the left is a doorway leading into a small side chapel. This splendid doorway, with its columns and scrolls, is one of the most striking pieces of architecture of the church. On the wall, in the chapel, is the only original fresco. It consists of a space about three feet square, which was spared by the whitewasher’s brush when the Mission was restored. In this space is painted a prayer in Spanish. A new frame, on the wall near by, contains an English translation.

The old altar steps are still in place. These are of stone; one of them, a single piece almost eleven feet long. The altar itself, as well as practically all the furnishings in the church, are new. On the left hand wall in the sanctuary is a marble slab, the translation of the Latin being as follows:

“Here lie the remains  
of the Administrator Rev. Father  
Junipero Serra  
Order of Saint Francis  
Founder of the California Missions  
And President  
Buried in peace.  
Died 28th day of August A. D. 1784  
And his companions  
Rev. Fathers  
John Crespi  
Julian Lopez  
and  
Francis Lasuen  
May they rest in peace.”

On the floor may be seen the stone slabs covering the tombs.

An arched doorway of simple design leads from the altar to the sacristy. This is quite a large room, one of the walls of which contains a massive lavatory, consisting of double basins cut out of stone.

The pulpit rests on a base of stone projecting from the wall near the altar and is reached by a wide stairway from the sacristy. The woodwork is new.

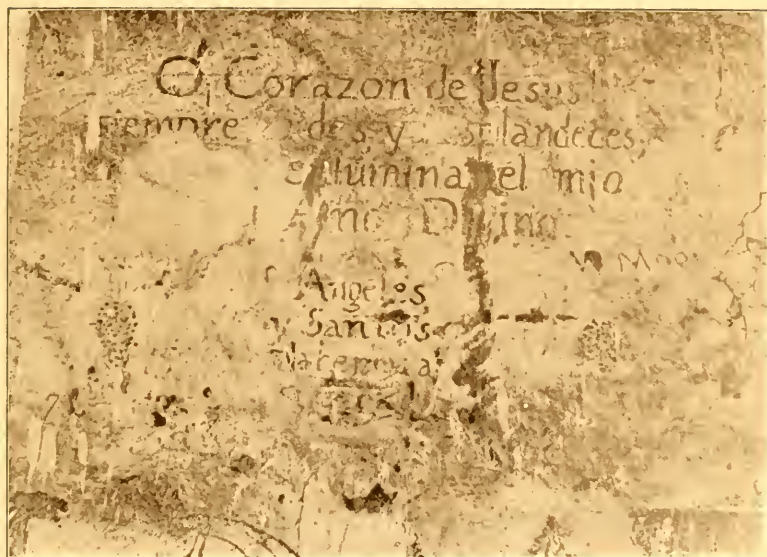
There is but one of the original window frames remaining and this is the first window on the right, as the church is entered. Another piece of architecture worthy of note is the spiral stairway in the small tower on the right which leads to the choir. This stairway winds upward in a very narrow space and the heavy stones are much hollowed out by the countless number of feet which have passed over them.

Inside the church, on the floor, may be seen some of the old woodwork hewn from cypress trees.

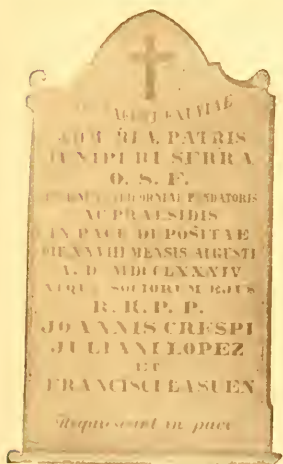
Scattered about in the immediate vicinity are the fast-crumbling adobe walls of the living apartments, store-houses and other buildings which were connected with the Mission. These adobes will probably entirely disappear within a very few years, as instead of preserving them some have actually been pulled down and used to fill in roads.

At the right of the church is the cemetery. The only indication of graves being a few mounds marked by piles of loose stones and rotting sticks. The cemetery, no doubt, extended into the field adjoining and even at this late date medals and other relics are occasionally found when the land is being plowed. During the construction of a new road a basin made of the yellow chalk rock was unearthed and may now be seen at the Carmel News Company.

It is the intention to replace the tiled roof when sufficient means are at hand and a fund is now being raised for this purpose. The parish priest will gratefully receive donations for this worthy cause.



*Original Painting of Prayer on Wall at Carmel*



*Tombstone of Fr. Serra and  
Companions*



*English Translation  
of Above Prayer*



## Activities of the Present Day At Carmel

AT THE present time Mass is held at the San Carlos Mission at Carmel on the fourth Sunday of each month at 10:30 A. M.

On San Carlos Day, November 4, a grand fiesta always takes place, as has been the custom since the founding of the Mission. On this occasion there is a large attendance, made up of Mexicans and Spaniards from afar as well as the regular parishioners and a goodly number of tourists and others. High Mass is sung and the customary Spanish sermon is delivered, the church for this occasion being elaborately decorated with pine trees and quantities of bright colored flowers.

After Mass all form in a procession around the church, a relic and statue of San Carlos being carried in the lead. During the procession a hymn is also sung in his honor.

The religious services being completed, a beef is usually barbecued, of which all who attend are invited to partake.

At any time visitors may obtain entrance to the church by calling at the keeper's home nearby and paying a small fee.

On July 4, 1911, a Pageant was given at Carmel, representing the historical incidents connected with the founding of the Mission. This was enacted by a large number of the townspeople and others, in an ideal place among the pines, the scenes being presented in a manner most realistic. Several thousand people were present at this celebration and it is the intention to hold a similar event every year on this date.

## At Monterey

San Carlos Church at Monterey being regularly used as the parish church, Mass is held every morning at 7:30 o'clock and on Sundays at 8:15 and 10:30. Visitors will be shown the church and relics by applying at the rectory next door.



# Hymn to San Carlos

## I.

We come to thee, oh happy Saint,  
To claim thy care and love;  
To beg thy guidance through this life,  
To endless bliss above.

Chorus:

Oh pray for us, San Carlos,  
For dangers hover near;  
Oh pray that God may give us strength  
To conquer every fear.

## II.

While in the rosy dawn of youth,  
To God thy heart was given.  
And true thro' life thy spotless soul  
Mid suffering soared to heaven.

## III.

Thy purity has won for thee  
A crown of fadeless light.  
Oh! may its radiance shine on us  
And cheer the gloom of night.

## IV.

Oh! pray for us, oh happy Saint,  
While on the sea of life,  
We struggle with the winds and waves.  
Oh! aid us in the strife.

## V.

And when we've triumphed over sin  
And death's dread hour is nigh,  
Oh! pray that God may angels send  
To bear our souls on high.

# The Midnight Mass

With permission of R. E. White

1.

Of the mission church San Carlos,  
Builted by Carmelo's Bay,  
There remains an ivied ruin  
That is crumbling fast away.  
In its tower the owls find shelter,  
In its sanctuary grow  
Rankest weeds above the earth mounds,  
And the dead find rest below.

2.

Still, by peasants at Carmelo,  
Tales are told and songs are sung  
Of Junipero, the Padre,  
In the sweet Castilian tongue:  
Telling how each year he rises  
From his grave the mass to say,  
In the midnight, mid the ruins,  
On the eve of Carlos' day.

3.

And they tell when, aged and feeble,  
Feeling that his end was nigh,  
To the Mission of San Carlos  
Padre Serra came to die;  
And he lay upon a litter  
That Franciscan friars bore,  
And he bade them rest a moment  
At the cloister's open door.

8

And the grandsire, and the grandam,  
 And their children march along,  
 And they know not one another  
 In that weird, unearthly throng.  
 And the youth and gentle maiden,  
 They who loved in days of yore,  
 Walk together now as strangers,  
 For the dead love nevermore.

9

In the church now all are gathered,  
 And not long have they to wait;  
 From his grave the Padre rises,  
 Midnight mass to celebrate.  
 First he blesses all assembled,  
 Soldiers, Indians, acolytes;  
 Then he bows before the altar,  
 And begins the mystic rites.

10

When the Padre sings the Sanctus,  
 And the Host is raised on high,  
 Then the bells up in the belfry,  
 Swung by spirits, make reply;  
 And the drums roll, and the soldiers  
 In the air a volley fire,  
 While the Salutaris rises  
 Grandly from the phantom choir.

11

"Ite, missa est," is spoken  
 At the dawning of the day,  
 And the pageant strangely passes  
 From the ruins sere and gray;  
 And Junipero, the Padre,  
 Lying down, resumes his sleep,  
 And the tar-weeds, rank and noisome,  
 O'er his grave luxuriant creep.

12

Then he gazed upon the landscape  
 That in beauty lay unrolled,  
 And he blessed the land as Francis  
 Blessed Asisi's town of old;

And he spoke: "A hundred masses  
I will sing, if still life's guest,  
That the blessing I have given  
On the land may ever rest."

5

Ere a mass was celebrated,  
Good Junipero had died,  
And they laid him in the chancel,  
On the altar's gospel side.  
But each year the Padre rises  
From his grave the mass to say,  
In the midnight, mid the ruins,  
On the eve of Carlos' day.

6

Then the sad souls, long years buried,  
From their lowly graves arise,  
And, as if doom's trump had sounded,  
Each assumes his mortal guise;  
And they come from San Juan's Mission,  
From St. Francis by the bay,  
From the Mission San Diego,  
And the Mission San Jose.

7

With their gaudy painted banners,  
And their flambeaux burning bright,  
In a long procession come they  
Through the darkness and the night;  
Singing hymns and swinging censers,  
Dead folks' ghosts,—they onward pass  
To the ivy-covered ruins,  
To be present at the mass.

12

And the lights upon the altar  
And the torches cease to burn,  
And the vestments and the banners  
Into dust and ashes turn;  
And the ghostly congregation  
Cross themselves, and, one by one,  
Into thin air swiftly vanish,  
And the midnight mass is done.

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